

Daadhee Mundhwaana Gumraahi Hai

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tamaam ta'areefi'n Allah ke liey hi hain, chunaache ham isi ki hamd o sanaa karte hain, isee se madad maa'ngte hain aur isi se baqshish ke talabgaar hain, ham apni nafisyaati khuwahiso'n ke shar aur apne a'amaalo'n se Allah ki panah chhahte hain, jise Allah hidaayat de phir ise koi gumrah nahi kar sakta aur jise Allah hi gumrah karde to phir ise koi hidaayat bhi koi nahi de sakta.

Main gawaahi deta hu'n ke Allah ke siwaa koi ilaah nahi wo akela hai iska koi shareek bhi nahi aur main is baat ki bhi gawaahi deta hu'n ke Muhammad ﷺ Allah ke bande aur Rasool hain.

Amma Ba'ad:

Allah Ta'ala ka irshaad hai **Wamaa Khalaqtul Jinna wal Insa Illa Liya'abudoon Maa Ureedu Minhum Mirrqin Wamaa Ureedu Aae'n Yute'emoona Innallaha Huwar Razzaqur Zul Quwwatil Mateen** - Mainne Jin o Ins Ko Sirf Apni Ibaadat Ke Liey Paida Kiya Hai. Chunaache Na To Main Inse Kisi Qism Ka Faaeda Chhahta Hu'n Aur Naahi Main Ye Chhahta Hu'n Ke Wo Mujhe Kuch Khilaaei'n Pilaaei'n (balke) Allah Hi Dar Haqeeqat Zabardast Quwwato'n Ka Maalik Hai.

Allah Ta'ala ne is aayat e kareema mein bilkul saaf saaf irshaad farmaya hai ke isne logo'n ko ibaadat ke liey paida kiya hai, chunaache logo'n par wajib hai ke apne maqsad e taqhleeq ka hamesha lehaaz rakhei'n duniya ki lazzato'n se parhezgaari iqhtiyar karte hue, kinaara kashee iqhtiyaar karei'n kyou'n ke duniya to mitne ki jagah hai naake tikne ki, ye to bas ek guzar-gaah hai naake saraah-gaah, aqalmand log is se apna daama bachaate hain aur Allah aur iske pyaare Rasool Janab Muhammad ﷺ ke faraameen ki parwee karte hain yaha'n tak ke Allah bhi inse muhabbat karne lagta hai, lehaza har wo musalman joke Daadhi mundhaata hai aur har wo shaqs jo Allah ka baaghee hai ise chhahiye ke ab bhi hoshiyaar ho jaae aur is se pehle ke waqt guzar jaae wo apna maqsad taqhleeq yaad karle warna phir pachtaawe se kuch haasil na hoga.

Wa Sallallaahu A'alaa Aaalehi Wasahbihee Wa sallam

Abu Abdullah al Makkee al Barqaawee

Q: Daadhi rakhna waajib hai ya sunnat?

A: Daadhi rakhta Quran o Hades, fa'al e Rasool Allah ﷺ, fa'al e Sahaaba o Ta'abaeen o Atiba'a Taabaeen aur chaaro'n maslako'n (Ahnaaf, Maalikee, Shaafae aur Hambalee) o deegar ulamaa e ikraam ki roo se waajib hai.

Hadees shareef se dalaal

Go-ke daadhi rakhne aur daadhi mundhane ki hurmat se mutalliq be shumaar sareeh ahaadees waarid hui hain, magar fil haal ham sirf 2 ahaadees ke bayaan par iktefaa karte hain, jinki roo se daadhi rakhna waaji aur daadhi mundhaana haraam saabit hota hai.

Pehli Hadees: Ibne Umar رضى الله عنه se riwayat hai ke Nabi e Kareem ﷺ ne farmaya: Mushrikeen ki muqhalifat karte hue daadhi rakha karo aur mooche'n katra karo.¹

Doosri Hadees: Abu Huraira رضى الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Moochei'n katro aur daadhi rakho aur (is tarha) majoosiyo'n ki muqhalifat karo.²

Quraan e Kareem Se Dalaael

Jahaan tak Quran e Kareem se dalaael ka ta'alluq hai to ulma ekraam ne is aayat jis mein Allah T'ala ne iblees e laeen ka daawa zikar kiya hai ke isne kaha:

Laa Murannahum Fala Yughaiyyaranna Khalaqallah - (Shaitaan ne kaha) Main Inhei'n Biz Zaroor Behkaau'nga To Wo Yaqeenan Allah Ki Banaai Hui Shakal Bigaad Dei'nge.

Ulama is aayat ki tafseer mein farmate hain ke Allah ki banaai hui shakal bigaadna ye bhi hai ke koi daadhi moo'ndhe chunaache jo shaqs daadhi moo'ndhta hai to dar haqeeqat shaitaan e mardood ki marzi par chalta hai.

Afa'al e Nabi Kareem (s) se dalaael:

Saheeh ahaadees e mubaaraka se saabit hai ke Nabi e Kareem ﷺ ki daadhi bahot ghani thee, go-ke is silsile mein bhi kae ahaadees waarid hui hain, magar fil haal ham in mein se 2 saheeh ahaadees ka zikar karte hain.

Pehli Hadees: Abu Muammar kehte hain ke main ne Khabbab رضى الله عنه se dariyaft kiya ke Rasool Allah ﷺ Zohar aur A'asr ki namaz mein qiraa-at kiya karte the? To inho'n ne kaha: Haa'n, hamne poocha ke aapko kaise maaloom hua? To inho'n ne kaha: Inki daadhi hilne se.³

Doosri Hadees: Jaabir bin Baseera رضى الله عنه kehte hain ke Rasool Allah ﷺ ke aage ke sar ke baal aur daadhi ke kuch baal safeydi maael ho gae the, jab wo tel lagaya karte the to safedi zaahir nahi hoti aur jab baal bikherey hue hote to zaahir hojaati aur wo ghanee dadhi wale the.⁴

Afaal e Sahaaba Ikraam se dalaael:

Jahaa'n tak Sahaaba Ikram رضى الله عنه ke afaal ka ta'alluq hai to in mein se kisi ek se bhi ye baat manqool nahi hai ke inho'n ne daadhi moo'ndhee ho ya moo'ndhne ko jaaez bataaya ho kisi ko moo'ndhne ka hukam diya ho ya ye kaha ho ke daadhi rakhna mahez ek sunnat hai, balke in sab ne daadhiya'n rakhi hui theei'n albatta Abdullah bin Umar رضى الله عنه se mansoob hai ke job wo Haj ya Umrah se faarigh hote to apni daadhi ko mutthee mein pakadte aur phi jo baal mutthee se zaaed hote inhei'n kaat dete, is riwaayat ka bayan bhi insha Allah aage aaeyga ke ye riwaayat bhi ghair mashroot tariqa par moo'ndhne ya qhat banaane par dalaalat nahi karti.

¹ Bukhari

² Muslim

³ [Bukhari]

⁴ [Muslim]

Isi tarha kisi bhi taabaee y tabaeen se ye waarid nahi hai ke inho'n ne kaha ho ke daadhi rakhna to mahez ek sunnat hai ya ye ke daadhi moondhne mein koi harj nahi aur jaha'n tak chaaro'n maslako'n ke ulama aur deegar motebar ulamaa ka ta'alluq hai to sabhee daadhee moo'ndhne ko haraam qaraar dete hain.

Q: Aksar log ye kyo'n kehte hain ke Daadhi Rakhna mahez ek sunnat hai?

A: Iski kae wajoohaat hain;

Pehli to ye ke in mein se aksar ko ye nahi maloom ke inki ye baat Quran e Kareem aur Ahaadees e Saheeha ke qata'an muqhaalifat hai jis mein ke waazeh taur par daadhi rakhne ko waajib qaraar diya gaya hai wo ye bhi nahi jaante ke inki ye so'nch saabeqa buzrugon ki so'nch ke bhi bar a'aks hai.

Doosri ye ke inhei'n ye bhi nahi maloom ke ulama ikraam ne is aayat jis mein Allah Ta'ala ne shaitaan e maloon ka da'awa zikar kiya hai ke:

Main Inhei'n Biz Zaroor Behkaau'nga To Wo Yaqeenan Allah Ki Banaai Hui Shakal Bigaad Dei'nge. Ulama Ikraam ne to is aayat se ye samjha ke daadhi mundhana dar asal Allah ki banaai hui shakal ko bigaadna, shaitaan e mardood ki marzi par chalna aur Allah ki shariat ki muqhalifat karna hai.

Teesri ye ke inhei'n is baat ka shaoor nahi hai ke daadhi mo'ndhna dar asal majoosiyo'n ki mushabehat iqhtiyaar karna hai jabke Nabi e Kareem ﷺ ne hamei'n inki mushabehat karne se saqht mana farmadiya hai, jaisake mundarja zail saheeh ahadees e mubarak se saabit hai.

Pehli Hadees:

Farmaan e Nabawi ﷺ hai ke:

'Mushrikeen Ki Muqhalifat Karte Hue Daadhi Rakho Aur Moo'nchei'n Katro.' ⁵

Doosri Hadees:

Farmaan e Nabawi ﷺ hai ke:

'Moo'nchei'n Katro Aur Daadhi Badhaao Is Tarha Majoosiyo'n Ki Muqhalifat Karo.' ⁶

Caho'nti ye ke wo ye nahi samajhte ke daadhi moo'ndhna fitrat ke khilaaf hai jaisa ke saheeh muslim ke ek hadees mein hai ke: Aaisha رضى الله عنها kehti hain ke Rasool Allah ﷺ ne farmaya ke 10 kaam fitri khaslatei'n hain: Moochei'n Katarna, Daadhi Mundhaana, Miswaak Karna, Naak Sanaknaa, Naakhun Kaa'ntna, Ungliyo'n Ke Jod Dhona, Baghal aur Zer e Naaf Baal saaf Karna aur Istenjaa Karna.

Paa'nchwa'n ye ke daadhi sabhee Ambiyaa Ikraam (A) ki sunnat hai.

Chetti ye ke wo ye nahi jaante ke jo shaqs daadhi moo'ndhta hai to ulama ikraam ise aurato'n se mushabehat iqhtiyaar karna gardaa'nte hain, jabke Nabi e Kareem ﷺ ne aurato'n se mushabehat iqhtiyaar karne se mana farmaya hai jaisa ke saheeh bukhari ki mundarja zail hadees se saabit hai.

Ibne Abbas رضى الله عنه kehte hain ke: Rasool Allah ﷺ ne in mardo'n par laanat bheji hai jo aurato'n ki mushabehat karte hain aur in aurato'n par laanat bheji jo mardo'n ki mushabehat karti hain.

⁵ (Bukhari)

⁶ (Muslim)

Mushabehat ke liey zaroor nahi ke mard aurat ki har cheez ki mushabehat karte tab hi mushabehat maani jaaegi balke aurat ki kisi ek khusoosiyat ki mushabehat karna bhi mushabehat mein daaqhil hai daadhi mondhne se aurato'n ki thodiyo'n se mushabehat hoti hai.

Daadhi Mo'ndhne Ke Asbaab

Pehla ye ke in nusoos sharia se a'adm waaqhfifyat joke waazeh taur par daadhi mo'ndhne ya ghair mashroot taur par ise katarne ke khilaaf hain aur iasa karna haraam qaraar dete hain. Yehi jahaalat yehi har museebat ki jad hai.

Bahot se log to aise hain ke jo daadhi bilaa kisi daleel ke mahez ek sunnat samajhte hain jabke bahot se aise bhi hain joke in baaz aise ashqaas ki shaqhsiyat ko daleel banaate hain jinka thoda bahot ta'alluq deeni uloom se hota hai aur wo ya to daadhi mu'ndhte hain ya had se ziyaada choti rakhte hain, jabke inka ye amal na sirf ye ke ahaadees e Rasool Allah ﷺ ke muqhalif hota hai balke Abdullah bin Umar رضى الله عنه ke fa'al ke bhi baraks hota hai, is qism ke log aise ulama e soo ki shaqsiyato'n se mutassir hote hain aur inhei'n apne liey ek qawee daleel samajhte hue kehte hain ke dekho falaa'n aalim aur falaa'n mufti..... Kya ye sab gumrah hain? Kya inhei'n nahi maloom ke daadhi mundhana ya katarna haraam hai?

Ye bechaare samajhte hain ke wo sacche hain, halaa'nke ek haqeeqat aisi bhi hai jise wo nazar andaaz kar rahe hain, wo ke ulama bhi aaqhir bashar hain, in mein se kuch jaante boojhte bhi ghalti kar baithte hain, aisa bhi hota hai ke kuch ulama aisee cheezon ke baare mein nahi jaante joke doosro'n ke nazdeek bahot waazeh hoti hai aur bahot se aise hote hain ke jinhei'n kis ilmee daleel ka pataa nahi hota ya ye ke wo masla ko koi khaas ahmiyat nahi dete kyou'nke wo in masaael par sirf sunee sunaaee baato'n par amal karte hain, khud inki apni koi ilmee tehqeeq nahi hoti, chunaache har musalman jise haq baat maloom hogaae hai ise chhahiye ke is par amal kare kyou'ke roz e qiyaamat is se iske amaal ke baare mein poocha jaaega naake doosro'n ke amaal ke baare mein!

Chunaa-chey is qism ke logo'n ke liey waazeh aur sareeh nusoos sharia bayan karen chhahiye jokay daadehee mondhne ko haraam qaraar dete hain, phir agar iske bawajood bhi wo in ehkaam se roo-gardaani karei'n jabke inhei'n iske waajib hone ka ilm ho chuka hai to yaqeenan gunahgaar aur gumrah hain, chhahe wo kitna hi khair ke kaamo'n mein badh chadh kar hissa lei'n. Chunaa-chey agar in mein se koi namaz padhaae, jabke doosra koi daadhi waala maujood ho to iske peeche namaz nahi padhni chhahiye.

Doosra ye ke baaz daadhi mu'ndhne wale ye acchi tarah jaante hain ke daadhi mu'ndhna haraam hai, magar wo apne mansab ya naukree ya logo'n ke mazaqh udaane ke khauf se ya pas maa'ndah kehlaane ke dar se daadhi nahi rakhte.

Aise logo'n ko chhahiye ke wo aisee bodee bato'n ko fauran chhodhdei'n aur daadhee rakhei'n warna wo gunahgaar, gumrah aur zaeeef ul eman ho'nge kyou'nke logo'n se sharmate hain magar Allah se nahi shamaate, logo'n se darte hain magar Allah se nahi darte, wo Allah par tawakkul nahi karte, Allah Ta'ala ki zaat e mubaaraka aur iske asmaa o sifaat par inka aqeeda nihaayat faasid hai.

Aur jahaa tak in logo'n ka ta'alluq hai joke deen par amal karne waalo'n ka mazaqh udaate hain to wo kufr mein padh gaey hain aur islaam se faarigh ho gaey, kyou'nke jo is daadhee waale ka mazaqh udaata hai to goya wo Allah Ta'ala, iske Rasool Allah ﷺ aur inke tamaam ashaab ikraam aur tamaam buzrugon ka mazaqh udaata hai, kyou'nke wo sabhee daadhee waale hain.

Teesra ye ke baaz aise hain ke jo jaante hain ke sharee nusoos ki roo se daadhee mundhaana haraam hai magar wo is mein her pher karke ya to daadhee rakhne ko mahez ek sunnat qaraar dete hain ya sirf mustahab kehte hain aur apne is maqsad ke husool ke liey aisee aisee taaweelat gadhte hain ke jinka asal sharee nusoos se koi ta'alluq

nahi hota, aise logo'n ke dil ya to murda ho chuke hote hain ya wo apni nafsaani khuwahisho'n ke peeche par kar saheeh aur ghalat ko khalat malat kar dete hain.

In logo'n par rad joke saheeh aur waazeh ahaadees mein her pher karke jhooti riwaayat ke saath khalat malat kar ke daadhi mundhaane ya bil mashroot chota karne ko jaaez qaraar dete hain.

Is qism ke hazraat Tirmizee mein waarid ek riwaayat ka sahaara lete hain joke kuch you'n hai:

1. 'Umroo bin Harool al Balqhee apni daadhi ko tool o arz se katra karte the.' Ye riwaayat intehaai zaeef hai, balke iska ek raawi Umroo bin Haroon to aisa hai ke jiske baare mein Imam Yahya bin Mueen [Maahir Uloom Hadees] kehte hain ke 'Wo parle darje ka jhoota aur khabees shaqs hai.' Aur Shaikh Saleh bin Jazrah kehte hain ke 'Wo Kazzab hai.' Aur Imam Ibne Hajar رحمته الله kehte hain ke wo Matrook hai. Chuna-che jab saheeh ahaadees ke ehkamaat ko zaeef riwayaat ke zariyeh nahi badla jaa sakta to bhalaa jhooti riwayaat ke zariyeh kyo'nkar badla jaa sakta hai.
2. In logo'n par rad joke in saheeh ahaadees par joke mukammal daadhee rakhne aur is mein se kuch bhi na katarne par dalaalat karti hain, Saheeh Bukhaari mein Abdullah bin Umar رضي الله عنه ki riwaayat ke zariyeh heela taraashee kareke, amal nahi karte. Saheeh Buqhaari mein Abdullah bin Umar رضي الله عنه ki riwaayat you'n hai: Nabi e Kareem ﷺ ne farmaya: 'Mushrikeen ki muqhaalifat karte hae daadhee rakho aur muchei'n katro.' Aur Abdullah bin Umar رضي الله عنه jab haj ya umre se faarigh hote to apni daadhee ko apni mutthee mein pakadte phir jo baal mutthee se zaaed hote inhei'n kaat dete.

Is hadees mein kaheen bhi nahi hai ke Abdullah bin Umar رضي الله عنه dadhee mu'ndhne ya bilaa mashroot khat banaane ko jaaez qaraar dete the, balke ziyaada se ziyaada agar koi baat is hadees se aqhaz ki jaa sakti hai to wo sirf itnee hai ke wo mutthee bhar daadhee se baal ko kaat diya karte the.

Chuna-che agar ham is masla mein surqh-ru hona cahte hain to hamare paas sirf 2 raste hain.

Pehla Raasta: In Saheeh zaahiree ahaadees e Nabavi ﷺ par amal kiyaa jaae jo waazeh taur par mukammil daadhee rakhne aur kuch bhi na kaatne par dalaalat karti hain, ye raasta mere nazdeed sab se mahfooz raasta hai.

Doosra Raasta: Abdullah bin Umar رضي الله عنه ki riwaayat par amal kiyaa jaae kyou'nke wo ek sahaabi ki sharaee nusoos ki samajh ki baat hai, magar wo musalmaan joke Abdullah bin Umar رضي الله عنه ki is riwaayat par amal kare to ise jaahiey ke Mutthee se kam daadhee ho to ise na kaate. Chuna-che wo log jo na to waazeh ahaadees par amal karte hain aur na hi Abdullah bin Umar (رضي الله عنه) ki riwaayat par amal karte hain wo shariat ke muqhaalif hain aur pani hudood se tajaawuz karte hain, kyou'nke:

Awwalan: Inho'n ne Saheeh ahaadees ko pase pusht daal diya

Saaniyan: Inho'n ne salaf e saleheen ke ijtehaad ko bhi nazar andaaz kardiya aur is tarha wo bidatee ho gae. Agar-che log sirf Abdullah bin Umar رضي الله عنه ke ijtehaad ke mutaabiq hi amal karne lagei'n to bhi musalmaano'n mein koi daadhee mu'ndhne waala na rahe kyou'nke aksar logo'n ki daadhee mutthee se ziyada nahi hoti balke mutthee baraabar bhi nahi.

3. Baaz log Saheeh ahaadees ko apni marzee ke mutaabiq modh lete hain mislan kuch ye kehte hain ke deen ka ta'alluq dil se hai, Allah Ta'ala bhi hamaare dilo'n ko dekhta hai, deendaari daadhee se nahi hoti. Aur phir ye hazraat apni is aul faul daleel ko taqweeyat dene ke liey kehte hain ke dekho badee badee daadhi walo'n ki taraf! Kitna haraam khaate hain!! Aur kya kya karte hain, phir bhi khud ko nek dil kehlaate hain!!

Kuch aise bhi daadhee mundhne wale hain jinhei'n shaitaan behlawe deta rehta hai ke abhi meri umar hi kya hai? Haalaa'nke wo 30 saal se bhi ziyada ka ho chuka hai, kuch you'n bhi kehte hain ke jab Haj karlu'nga ya jab Shaadi ho jaaegi tab Insha Allah daadhee rakhu'nga, ya is qism ke doosre bahaane taraashte rehte hain, jiski buniyaadi wajah sirf nafsaani khuwahesho'n ki pariwee karna hai, hatta ke Allah Ta'ala ki taraf se bhi a'adm tafeeq ho jaati hai, Allah aisee bad-baqhtee se hamei'n bachaae rakhe.

Aise logo'n ko is hadees ke baare mein bataana chhahiye joke Saheeh Muslim mein waarid hui hai, jis mein waazeh taur par mazkoor hai ke, Nabi e Kareem ﷺ ne farmaya: 'Allah Ta'ala na to hamare tumhare jismo'n ko dekhta hai aur na hi tumhaari surato'n ko, albatta wo tumhare dilo'n ko dekhta hai.' Iske baad ek ahem baat farmai jise is qism ke log nazar andaaz kar dete hain. Farmaya: 'Aur tumhare a'amaalo'n ko dekhta hai.' Ye izaafi baat bhi Saheeh Muslim ki hadees mein hai, kitnee ahem baat!!

Is ke baghair log hadees ka ghalat matlab nikaal lete hain aur jab inhei'n amali taur par ehkaam e sharia mislan daadhee rikhna aur kuffar ki mushaabehat iqhteyaar na karne ke baare mein kaha jaata hai to wo hi kehte hain ke asal cheez to dil hai aur phir is hadees ke ek hisse ko bataur dalle pesh karte hain aur baqiya ko pase pusht daal dete hain, halaa'nke ye bhi isi hadees ka tukdaa hai, jis mein ye baat waazeh taur par bataai gae hai ke Allah Ta'ala tumhaare amaal ko bhi dekhta hai, chunaa-che agar amaal nek hue to inhei'n qubool farmaaega warna mustarad kardega jaisake kaae ahaadees se saabit hai.

Nabi e Kareem ﷺ ka farmaan hai ke:

'Jis ne hamaare deen mein koi nayee baat shaamil ki to wo amal naa-qaabil e qubool hoga.'

Sachee baat to ye hai ke jab tak amaal acche na ho'n dil bhi nek nahi hosakta, isee tarha amaal bhi isi waqt acche ho'nge jab ke dil nek ho, isi mazmoon ko Nabi e Kareem ﷺ ne ek bahot khoobsoorat pairaae mein bayaan farmaya, jaisa ke Nomaan bin Basheer رضى الله عنه ki riwaayat mein hai:

'....Yaad rakho ke jism mein gosht ka ek tukdaa hai, agar wo theek ho jaae to saara jism theek rahega aur agar wo kharaab ho jaae to phir saara jism kharaab ho jaaega, ahee tarah jaanlo ke wo Dil hai.'

Is hadees se bilkul waaze ho gayaa ke Allah Ta'ala dilo'n ko bhi dekhta hai aur amaal ko bhi, nake sirf dilo'n ko, aur is mein kya shak hai ke daadhee rakhna deegar amaal ki tarha ek amal hai jise Allah Ta'ala dekhta hai. Lehaaza har musalmaan par waajib hai ke wo is baat ka yaqeen rakhe ke Allah Ta'ala iske saare amaal dekhta hai, chhahe wo bazariey a'azaa ho ya dilke ho'n ya zubaan ke, you'n bhi ham apni aam roz marrah ki zindagee mein kisee musulman ke mutalliqlik koi raae qaaem karte hain to is ke zaahiree amaal ko dekhte hue karte hain, hamaara deen bhi hamei'n yehi hukam deta hai ke ham zaahiree amaal ke nateeja mein faisla karei'n naake dilo'n ko kuredei'n kyou'nke dilo'n ka haal to sirf Allah Ta'ala hi jaanta hai. Lehaaza jo shaqs daadhee mu'ndhta hai to hamaare nazdeek gumrah hai, illa ye ke wo tauba karle.

Q: Jo shaqs daadhee mu'ndhta hai ya Allah Ta'ala ki naafarmaani karta hai to ise dunya o aakhirat mein kya hota hai?

A: Buniyaadi baat to ye hai ke wo Allah Ta'al ki mohabbat se mehroom ho jaata hai aur khud Allah ke nek bando'n aur farishto'n ke aage sharmida mehsoos karta hai, iski zaahiree shakal se ye waaze ho jaata hai ke wo Allah Ta'ala se haqeeqee kaamil muhabbat nahi karta nateeja na hi Allah is se muhabbat karta hai, chhahe wo kitna hi daawa e muhabbat karta phire, Allah Ta'ala ne haqeeqee sacchee muhabbat karne waalo'n ke liey ek aisee kasotee rakh dee ke har jhooti muhabbat ka daawa karne waale ka daawa faash ho jaata hai, jabke wo amalan Allah aur iske Rasool ﷺ ke ehkaam ki khilaaf warzee karta hai.

Chunaa-che Allah Ta'ala ne farmaya:

Qhul In Kuntum Tuhibbunallah Fattabi o'ooni Yuhbib Kumullah Wa Yaghfirulakum Zunoobakum - Aey Rasool Allah ﷺ Aap Keh Deejeey Ke Agar Tum Waaqae Allah Se Muhabbat Karte Ho To Phir Meri Ittebaa Karo Is Tarha Allah Bhi Tum Se Muhabbat Karega Aur Tumhaare Gunaho'n Ko Maaf Kardega. Lehaaza is aayat se waazeh ho gaya ke jo Allah aur iske piyaare Rasool ﷺ ki itteba nahi karta dar haqeeqat na isse Allah muhabbat karta hai aur na hi wo Allah se muhabbat ke daawe mein saccha hai.

Aur jiska ye haal ho to bas is ne to khud ko fitan aur azaab mein muftela kar hi liya kyou'nke Allah Ta'ala ne in logo'n ko jo iske ehkaam ki khilaaf warzee karte hain pehle hi tambeeh kar dee hai.

Farmaaya ke: **Falyahzarillazeena Yuqhaalifoona A'an Amrihee In Tusibhum Fitnatun Au Yusibhum A'azaabun Aleem - Jo Log Iske Ehkaam Se Roo Gardaani Karte Hain Inhei'n Chhahiye Ke Ab Hoshiyaar Rahei'n Ke Ab Kisi Waqt Bhee Inhei'n Koi Fitna Laahaq Ho Jaaega Ya Wo Dardnaak Azaab Mein Muftelaa Ho Jaaei'nge.**

Aur is se badaa fitna kya hoga ke kisi ko nek amaal ki taufeeq hi na ho aur na hi is par kisi daa'nt ka asar ho ek bad baqhtee ye bhi hai ke insaan namazo'n ke maamle mein sustee barte, aisa shaqs jo namazo'n ko saheeh waqt par nahi karta to ise bhi Allah Ta'al ne tambeeh kardi hai ke:

Wailul Lilmusalleenal Lazeena Hum A'an Salaatihim Saahoon - Aise Namaziyo'n Ke Leiy Bhi Halaakat Hai Jo Apnee Namazo'n Karte Hain.

Agarche koi shaqs bilkul hi namaz na padhe to iska kya haal hoga?!!.

Ek bad-baqhtee ye bhi hai ke insaan musalsil jhoot bolne par udh rahe hatta ke Allah Ta'ala ke yaha'n ise 'kazzab' likh diya jaae.

Ek bad-baqhtee ye hai ke bande ko dheel milti rahe aur wo daadhee mundhne par udh rahe aur iske gunaho'n mein izaafa hota hi rahe, gunahgaaro'n ki dua bhi qubool nahi hoti, ye bhi kya kam azaab hai ke Allah Ta'ala dua qubool na kar, Nabi e Kareem ﷺ ne duaon ki adm qubooliyat ke kae asbaab bayaan kiey hain, jinki aksariyat ka ta'alluq gunaho'n se hai.

Chunaa-chey Nabi e Kareem ﷺ ka farman hai ke: 'Har ek ki dua qubool hoti hai, illa ye ke wo kisi gunaho'n ka sawaal kare ya qata'a rahmi kare.'

Lehaza jo daadhee mu'ndhta hai to gunahgaar hai iski duaen is waqt tak qubool nahi hotien jab tak ke wo daadhee na rakh le. Jo log daadhee mundhte hain inhein is azeem azaab se bachne ki fikar karni chhahiye.

Daadhee Rakhne Ke Fawaaid Se Mehroomi

Pehla: Ustara ya deegar daadhee mundhne ke alaaf ko jab thoodhee aur ruqhsaaro'n par phera jaata hai to is se nigahei'n kamzor hone lagtee hain aur jo log musalsil aisaa karte rehte hain, inki nigahei'n kamzor hoti chali jaati hain, jabke daadhee rakhne waale hazraat nazar ki kamzori ke is sabab se mehfooz rehte hain jaisa ke mahireen ka kehna hai.

Doosra: Daadhee muzir jaraaseen se mehfooz rakhti hai aur inhein galey aur seene tak paho'nchne se rokhti hai.

Teesra: Daa'nto'n ke masudo'n ko qudrati afaat se mehfooz rakhti hai

Cahota: Daadhee ke baalo'n mein aisa chikna maada khaarj hota hai jo jild ko mulaaam, shagufta aur tar o taaza rakhta hai, jo log daadhee mundhte hain wo is faaede se bhi mehroom ho jaate hain aur inka cehra bhi khush aur boseeda nazar aata hai.

Paa'nchwa: Daadhee aur maadah tauleed ke darmiyaan kaafi ta'alluq hota hai, daadhee rakhne se mardaangi mein izaafa hota hai baaz atibba ka kehna hai ke agar koi qaum pusht dar pusht paabandee se daadhee moondhti

rahe to athwee'n nasal mein paida hone wale logo'n ki daadhi nahi hogi yaani mardaangi aahista aahista khatam ho jaati hai aur iska asar itni muddat baad zaahir hota hai iska mushaa heda you'n bhi hua hai ke aam taur par hijdo'n ki daadhee nahi hoti halaa'nke inke baqiya azaa mardo'n se milte julte hote hain.

Ye fawaaed main ne in kitaabo'n mein se aqhaz kieh hain jo daadhee rakhne aur mundhne ke silsile mein likhee gae hain, main ne inka zikar sirf mauzoo ko mazeed jaame banaane ke liey kar diya hai warna musalmaan ke liey sirf itna hi kaafi hai ke wo apne Nabi e Kareem ﷺ ka hukam mil jaane par is par amal kare aur kisi falsafa mein na pade.

Author of the Book [Arabic]: *Abu Abdullah al Makkee al Bar Qaawee*

Translator of the book [to Urdu]: *Waseem Usmaan al Madani*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Note: I have tried to use the best & easiest words for transliteration, (I also tried to explain few words where ever required with (T :), however If you find any thing which might make this transliteration even better then please inform me at rehan.hse@live.com

Having read this article, if you deem it worth forwarding, please do forward to anyone you wish. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my effort has been successful.

Dua-go,



Rehan Syed Barey

Abu Dhabi

14th of July 2011
